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NOTICES

OF THE

ENGLISH COLLEGES & CONVENTS

ESTABLISHED ON THE CONTINENT

AFTER THE DISSOLUTION OF

RELIGIOUS HOUSES IN ENGLAND.

BY

THE LATE HON. EDWARD PETRE.

EDITED BY

THE REV. F. C. HUSENBETH.

*"Going they went and wept, casting their seeds. But coming they shall come
"with joyfulness, carrying their sheaves."—PSALM CXXV. 7, 8.*

Norwich:

BACON AND KINNEBROOK.

MDCCCXLIX.

NOTES

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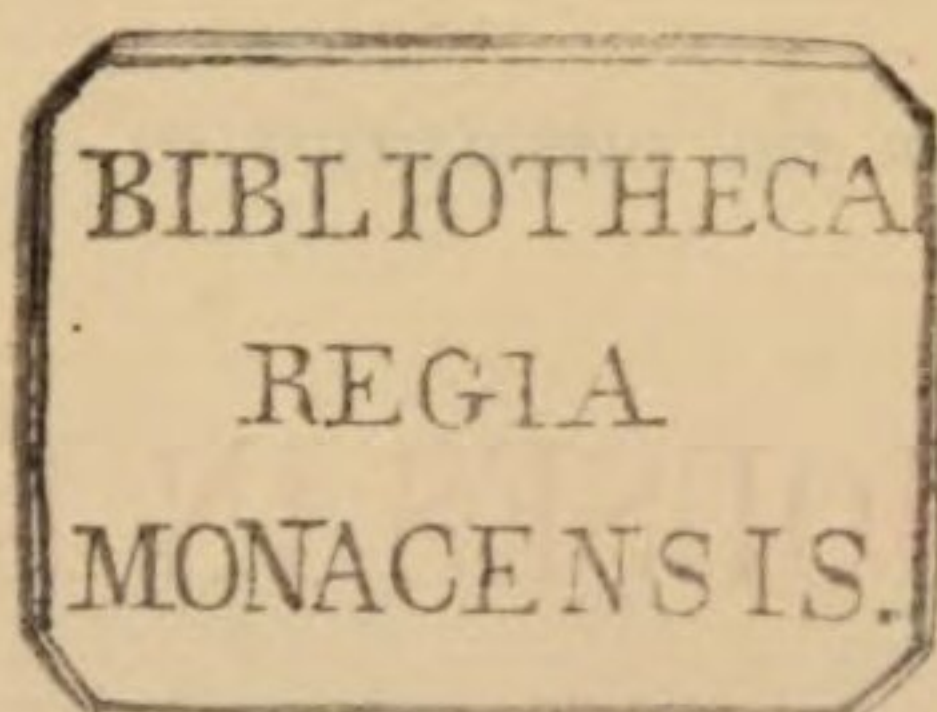
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PREFATORY NOTICE.

THE following accounts were written at the request of the late HONBLE. EDWARD PETRE, who had collected some materials and made various notes for the purpose. He had felt a lively interest in the remains of our Religious Establishments on the Continent, and was anxious to preserve what information could be collected respecting them. He had also considered that the particulars of their history had never been presented to the public in a collected form, nor indeed in some instances ever printed. This little work was completed before the death of its lamented originator, and had met his entire approval. It is now therefore given to the public, in full confidence that to the English Catholic especially, its details, however slight and imperfect, will not fail to prove precious and attractive.

F. C. HUSENBETH.

Cossey, December 8th, 1848.

ACCOUNTS
OF
THE ENGLISH COLLEGES AND CONVENTS

ESTABLISHED ON THE CONTINENT, ETC.

Establishments of the Secular Clergy.

I.

THE ENGLISH COLLEGE AT DOUAY.

To perpetuate the succession of the Catholic clergy, at a time when a total extinction of the ancient faith was apprehended in England, William Allen, afterwards doctor of divinity, cardinal and archbishop of Mechlin, formed the project of establishing colleges for the education of the clergy on the Continent. Having drawn together many learned men, who had been educated at Oxford and Cambridge, he laid the foundation of a college, or seminary at Douay, in Flanders. Mr. Morgan Philips, who had been Provost of Oriel, and formerly Allen's master, purchased a convenient house for the establishment. Contributions were made by Allen and several of the Catholic clergy, and further aid was obtained from England. Three neighbouring

abbeys of Benedictins, the university of Douay, and other communities assisted, and collections were made in Douay, and the neighbouring towns. It was opened in 1568, and in a few years the number of its inmates amounted to one hundred and fifty; of whom, eight or nine were eminent doctors of divinity. The undertaking was applauded by the Holy See, and Pope St. Pius V. wrote an encouraging letter to its founder. His successor, Gregory XIII. being informed of the state of the college, and having received a strong recommendation of it from the Catholic nobility and gentry of England, as well as from the university of Douay, and several religious communities, settled upon the new establishment in 1575 an annual pension of 1200 Roman crowns, and soon afterwards raised it to 2000; which sum was always regularly paid, and was almost the only certain revenue of the college.

Douay College was not only the first of the English nation, but is believed to have been the first in the Christian world, instituted in strict accordance with the decrees of the Council of Trent. After it had sent fifty-two priests to labour in the English mission, the tumults of the Low Countries in 1578, obliged the

seminary to remove from Douay, then under the dominion of Spain, to Rheims, in France. The real instigator of the proceedings against the college was Queen Elizabeth. Two or three persons however remained, and kept possession of the house, for fifteen years, when the college was invited by the magistrates to return to Douay, in 1593. At Rheims their numbers increased; and twelve more priests were sent out in the same year of their removal thither, who were followed by twenty more in the succeeding year 1579. In a little time, there were two hundred persons belonging to the establishment at Rheims. They returned to Douay in 1593, and continued for two centuries to supply priests to the English mission. Douay college produced one cardinal, two archbishops, thirty one bishops and bishops elect, three archpriests, about one hundred doctors of divinity, one hundred and sixty nine writers, many eminent men of religious orders, and one hundred and sixty glorious martyrs, besides innumerable others, who either died in prison, or suffered confinement or banishment for their faith. Many also of our Catholic nobility and gentry received their education at Douay college; among whom, it is highly

gratifying to record the noble name of the late lamented Bernard Edward, Duke of Norfolk.

On the 12th of October, 1793, the college of Douay was seized by the French; and its inmates were conveyed prisoners to the citadel of Dourlens. There they remained till the 24th of November, 1794, when they obtained permission to return to Douay, being twenty six in number. They were still prisoners in the Irish College, but under less restraint. In the following February, they were set at liberty, and arrived in England on the 2nd of March, 1795. These last residents at Douay College became the founders and first members of the several colleges of Old Hall Green, Ushaw, and Oscott, which were all established shortly after the dissolution of Douay College, and the return of its inmates to their native land. The following is a list of the presidents of the English College at Douay from its first foundation.

Dr. William Allen	1568	Dr. James Smith	1682
Dr. Richard Barrett . . .	1588	Dr. Edward Paston . . .	1688
Dr. Thomas Worthington .	1599	Dr. Robert Witham . . .	1714
Dr. Matthew Kellison . . .	1613	Dr. William Thornburgh .	1738
Mr. George Musket	1641	Dr. William Green . . .	1750
Dr. William Hyde	1646	Mr. Henry Tichborne Blount	1770
Dr. George Leyburn	1652	Mr. William Gibson . . .	1781
Mr. John Leyburn	1670	Mr. Edward Kitchen . . .	1790
Dr. Francis Gage	1676	Mr. John Daniel	1792

II.

THE ENGLISH COLLEGE AT ROME.

The English College at Rome was the eldest daughter of Douay, whence it received its first members. Pope Gregory XIII. whose attention had long been turned to the distressed state of religion in England, conceived the idea of establishing a college in Rome for the English nation. He consulted Dr. Allen, Dr. Owen Lewis, archdeacon of Cambray, and afterwards bishop of Casano, Dr. Goldwell, bishop of St. Asaph's, and others of the English clergy, who earnestly recommended the project. The Pope accordingly converted the Hospital of St. Thomas into a college, for the education of secular priests for the English mission. Dr. Maurice Clenock, a secular priest, and bishop elect of Bangor, in the reign of Queen Mary, who was the last Warden of St. Thomas' Hospital, was appointed by his Holiness, the first rector of the new Roman College. This was in 1578, and in the year following, the Pope issued the Bull of its foundation, for fifty students; giving them the hospital and two contiguous houses, the church of the B. Trinity and St. Thomas, an annual pension of 6000 crowns, and all

the property of the hospital. At the command of his Holiness, the first students were sent by Dr. Allen from the college then at Rheims. Dr. Clenock presided over the Roman college only about a year, when he was removed to make way for an Italian Jesuit, F. Aggarazio; and not long after, the sole government of the college fell into the hands of the English Jesuits, under whom it continued till the suppression of the Society by Pope Clement XIV. in 1773.

The college was then administered by Monsignor Foggini, and other Italian priests. Repeated memorials and petitions were presented from England, for the restoration of the college to the English secular clergy. These however were unsuccessful, and the college was rendered almost useless to the English mission. In 1798 the college was seized by the French, under Bertier, and remained closed for twenty years. At length, in 1817, on the death of Cardinal Braschi, the protector, who had taken possession of the college and its revenues, after the expulsion of the French from Rome, the Rector of the Scotch college, the Rev. Dr. Macpherson, and the Rev. Dr. Lingard, who was then at Rome, waited on the Secretary of State, Cardinal Consalvi, and explained

to him the original object of the establishment, its failure under Italian superiors, and the increasing wants of the English mission. Repeated memorials had been previously sent from the Vicars Apostolic in England. The result was, that Cardinal Consalvi procured the re-establishment of the college by Pope Pius VII. and may justly be regarded as its second founder. The Rev. Robert Gradwell, afterwards bishop of Lydda, and coadjutor in the London District, was appointed rector, on the 8th of March, 1818. A colony of ten students soon after arrived from England; and the revived college flourished exceedingly under its new rector. In 1827, it contained thirty students. In 1828, Dr. Gradwell was appointed coadjutor to Dr. Bramston; and was succeeded in the rectorship by Dr. Wiseman. When he also returned to England, in 1840, as coadjutor to Dr. Walsh, in the Central District, Dr. Baggs succeeded to the administration of the college. He became Vicar Apostolic of the Western District in 1844, and was succeeded by Dr. Grant, the present superior of the Roman college. This establishment in its first days, furnished besides other labourers, forty-four generous martyrs, who were put to death for the discharge of

their duties in England; and since its second foundation, it has sent many able and zealous missionaries to labour in their own country. Its revenue is about £1500 a year.

III.

THE ENGLISH COLLEGE AT VALLADOLID.

The college of Douay having been obliged to remove to Rheims, was not without apprehensions even there, from the disturbed state of France. The rector of the English college at Rome at that time, was the Jesuit Father Persons; who wrote thence to Dr. Allen, the founder of Douay college, to suggest the expediency of providing further resources for the supply of priests to the English mission, in case the college at Rheims should be disturbed. Three students were hereupon sent from Rheims to Spain, to endeavour to form an establishment in that country. They landed at Corunna, in the latter part of May, 1589, and after many difficulties arrived at Valladolid. Here they were entirely unknown; but accidentally fell in with two Englishmen, who were pursuing their studies in the town. They lodged with these, and for some time frequented the

public schools. Their slender means of subsistence were, however, soon exhausted, and they were obliged to depend for three months' further support upon the generous charity of a nobleman in the town, Don Alfonso de Quinones. But F. Persons had learned their adventures and distresses, and proceeded to Spain to exercise his zeal and industry in their behalf. He had collected some funds for them from the Duchess of Feria, Sir Francis Englefield and others; and he at once removed the students from their inconvenient lodging to a house which he hired, and which afterwards became the college of St. Alban. He next drew up rules for the administration of the new establishment, gave the students an academical dress, and saw the college settled in regular form before Michaelmas of the same year, 1589. F. Persons soon after appointed Father Ceciliano a Jesuit, first rector of the new college of Valladolid. In the next year, he altered and enlarged the house, which he had at first only rented, but had been enabled to purchase, by the liberality of the nobleman above mentioned. Other contributions were received for the support of the new college; and in the course of a few months, F. Persons obtained of the Spanish government a perma-

ment pension settled on the establishment, of sixteen hundred crowns; which was made up to four thousand by various contributions of nobility, gentry, and clergy, including one thousand annually from the bishop of Jaen, and a like sum bequeathed by the archbishop of Toledo. The establishment of the seminary was approved and confirmed by a Bull of Pope Clement VIII. in 1592. Twenty more students were sent thither from Rheims in 1590, having been preceded by three priests from the Roman college, and three also from Rheims. The first rector, F. Ceciliano, was recalled by the King of Spain to Madrid early in the same year; and was succeeded by F. de Guzman.

The college of Valladolid supplied several glorious martyrs, among the missionary priests executed for their faith in England. In the year 1605, the revenues obtained from the Court of Spain amounted to 4000 crowns annually.

When the English colleges at Madrid, Seville, and Valladolid were restored to the secular clergy, on the suppression of the Jesuits in Spain, in 1767, Bishop Challoner united them all at Valladolid, and appointed Dr. Perry the first president.

IV.

THE ENGLISH COLLEGE AT SEVILLE.

The English college of St. Gregory, at Seville, was founded by the zeal and labours of Father Persons, on the 25th of November, 1592, assisted and favoured by the Cardinal Rodrigo de Castro, Don F. de Caravajal, and the Conde de Pliego. The bishop of Jaen gave an annual sum of 1000 crowns to this college, while he lived, as he did also to the seminary of Valladolid. Many others of the Spanish nobility, clergy, and gentry countenanced the establishment, and contributed very liberally towards its support. Its first rector was Father Francis Peralta, of the Society of Jesus. The college was first begun in the Calle de la Surpe, but a more commodious house was purchased after many difficulties for 7000 crowns, and the members of the seminary came to dwell in it, October 4, 1595. Pope Clement VIII. confirmed the establishment, and favoured it with ample privileges, by a brief on the 15th of May, 1594. A church was built for the college by the liberality of a pious widow and her two brothers, and dedicated with great solemnity on St. Andrew's day, 1598. The house

was subsequently enlarged, and four lesser houses added to it, as also a commodious garden made, with a stream of water through it, from a fountain bestowed on the college by the Duke of Medina Sidonia. The church historian Dodd observes that the revenues of this college having been very precarious, it never made any extraordinary appearance. Some few however of the missionary priests who suffered for the faith in England were educated at Seville, as William Richardson, alias Anderson, executed at Tyburn, 1603; and Thomas Reynolds, alias Green, at Tyburn, 1642. When the Jesuits were suppressed in Spain, in 1767, the college at Seville was restored to the secular clergy, and united by Bishop Challoner to that of Valladolid.

V.

THE ENGLISH COLLEGE AT MADRID.

This was a small community of English clergy established at Madrid, through the interest of F. Persons at the Court of Spain, and called St. George's. Its means of support became sufficiently ample, by the generous donations of the citizens, as well as of an Italian gentleman resident in Madrid. But it never prospered to any

extent. It had but few English students, probably owing in part to the uncongenial climate, subject to the extremes of heat and cold; which was one of the reasons assigned for aggregating it to the English college of St. Alban at Valladolid, situated in a more healthy part of Spain. This was effected by Bishop Challoner, through the instrumentality of Dr. Perry, the first secular rector of St. Alban's at Valladolid, after it came into the hands of the secular clergy, upon the suppression of the Jesuits in Spain in the year 1767. The property of St. George's college in Madrid lay chiefly in houses, which were sold for profitable investment in lands near Valladolid. Dr. Perry died in Madrid shortly after this exchange was effected; and thus ended all connexion with the English college at Madrid.

VI.

RESIDENCE OF THE ENGLISH CLERGY AT ST. LUCAR.

Besides the English colleges in Spain, there was an establishment for the secular clergy at St. Lucar, near Seville. It rose out of a confraternity of English merchants, resident in the town, who erected a church and

house for the accommodation of their countrymen, on land granted them by the Duke of Medina Sidonia. This was in the year 1517; and the establishment flourished for upwards of seventy years. A certain number of English chaplains officiated in the church, and the members found the institution highly useful and advantageous. But war with England, and the consequent decay of commerce so affected the establishment, that in 1591, the fraternity conveyed the church, house, lands, and property to the English secular clergy for ever. They gave it as a residence for as many chaplains as the funds would support. All vacancies were to be filled up by the Catholic bishops of London, Winchester, or Exeter. They appointed cardinal Allen to act as visitor; and after his death, the Jesuit provincial of Andalusia; but specially provided that neither he, nor any other religious should pretend to any right to the church or house, or any thing in them, but only to do them a good work, out of charity, for the better life and manners of the president and chaplains. This grant was confirmed by the Duke of Medina Sidonia, and the cardinal archbishop of Seville. A body of rules was drawn up, binding the chaplains to receive and for-

ward on their journey, any priests proceeding from the seminaries in Spain to the English mission.

VII.

THE ENGLISH COLLEGE AT ST. OMER.

This was originally a Jesuit college; and was founded by F. Persons in 1594. It was at first intended for the reception of only sixteen youths; for whose support the king of Spain allowed 160 ducats a month. This sum was afterwards increased, and the number of students regulated by the discretion of the fathers of the society.

On the expulsion of the Jesuits from France, the English Jesuits shared the fate of their brethren. The college of St. Omer then came into the hands of the secular clergy, in 1764. Its second president was the celebrated Alban Butler, in 1766; in which office that venerable man continued till his pious death in 1773. The college of St. Omer was seized at the French revolution, and its members confined at Arras, in three different places. In May, 1794, they were transferred to the citadel of Dourlens, and became fellow-prisoners with their countrymen from Douay college. Rev. Gregory Stapleton was their president. One of their

professors, the Rev. Richard Brettargh, died under the hardships of imprisonment. They were recalled to St. Omer in the latter part of October following, and left Dourlens, sixty-four in number. On their return to St. Omer, they were confined in the French college, adjoining their own. At length, in the following year, 1795, they were set at liberty, and returned to England. They arrived under the conduct of their president, Mr. Stapleton, at Old Hall Green, on the 15th of August. After a few years, Mr. Stapleton was appointed Vicar Apostolic of the Midland District, and Dr. Paynter succeeded him as president of St. Edmund's college, Old Hall Green, on the 15th of February, 1801.

VIII.

SCHOOL AT ESQUERCHIN.

This was a small establishment at the village of Esquerchin, three miles from Douay, and belonging to that college. It was founded about the year 1750, by the Hon. James Talbot, afterwards V. A. of the London district, as a school for boys of the lower classes. It shared the fate of Douay college, to which it belonged. It was entered on the evening of the 12th of October,

1793, by a commissary of the district of Douay, the mayor of the place, and an officer in the national uniform of France, who surrounded the house with forty soldiers. They proceeded to take possession of the effects, but all that was valuable had previously been removed.

IX.

THE ENGLISH SEMINARY AT PARIS.

This was an institution in Paris, known as the college of Arras, and intended partly for the residence of the clergy, who had finished their studies, and might further improve themselves there,—and partly for the maintenance of a certain number of writers for the defence of the Holy Catholic religion. The design for such an establishment having been laid before Pope Paul V., his holiness approved of it, and expressed his readiness to render every assistance towards printing the works produced by the members of such institution. Accordingly, in the month of August, 1611, a small house was hired for the purpose in Paris, near the Porte S. Victoire; and the new establishment was taken possession of by Dr. Smith, October 26th following.

He was joined there by Drs. Bishop, Champney, and Kellison, with Mr. Richard Ireland, previously master of Westminster school, and also by a cousin of Dr. Smith. This college continued for several years famous for its learned inmates, and the ability of their productions. In 1667, it was much augmented by a Mr. Carr of Douay college, but not completed till many years after, when Dr. Betham was appointed to preside over it. He was enabled to purchase a handsome house and garden in the Rue des Postes, Fauxbourg S. Marceau, and opened it as St. Gregory's seminary, by letters patent from the King of France, in 1701.

X.

THE ENGLISH COLLEGE AT LISBON.

The college at Lisbon was first projected by an English priest residing in that city, named Nicholas Ashton. When he died, he bequeathed his house to another priest, William Newman, or in his default, to the Jesuits, in trust, for the foundation of a seminary. The real name of Mr. Newman was Ralph Sliefild. He was rector of the house which Ashton had purchased with a view to forming a seminary. A rich nobleman,

Don Pedro Coutinho, who honoured Newman with his intimate friendship, offered to erect a college at his own expense for the education of English secular priests. Mr. Newman proceeded to Madrid in August, 1621, to obtain the necessary permission for its erection from Philip IV. who reigned over both Spain and Portugal. Here he met with great opposition from the Jesuits, who sought the government of this new college, as they already governed the seminaries of Rome, Valladolid, Seville, and Madrid. To this, however, the founder Coutinho would not consent, and positively declared that if it were insisted upon, he would abandon the undertaking altogether. Having at length surmounted great and vexatious opposition, and gained his object at Madrid, Mr. Newman returned to Lisbon; and soon after procured from the Pope a brief in confirmation of the new establishment, dated September 22, 1622. The founder purchased a house, garden, and other premises, and built a small church, intending the community to consist of only twelve persons, besides servants, as a beginning; and allowed one hundred and fifty pounds a-year towards their support. The completion of the work was committed to the Rev. Joseph Harvey, alias

Hynes, the archdeacon of the English chapter. It was not till the year 1627, that the establishment was ready for the reception of its destined inmates, and Mr. Harvey returning to England, was appointed the first president. On the 14th of November, 1628, he arrived again at Lisbon, with a colony of ten students from Douay; but, broken down by his exertions and fatigues, he was taken ill, and died on the 22nd of the February following. The schools were opened on the 25th of April, 1629. The second president was Dr. Blacklow, who drew up a code of rules, and settled the government of the establishment. The first of the English benefactors to the college was Mr. Anthony Morgan, one of the earliest students, who died at the college, August 11th, 1631, and bequeathed to it twenty-four pounds a year. The seminary, small and poorly endowed as it was, acquired however so much fame from its very commencement, that it has been said of it, "that the college at Lisbon never had a morning, but shone out at once in all the splendour of meridian day." During the presidentship of the Rev. Peter Clarence, and by his exertions, was obtained of the Portuguese authorities the privilege of conferring

degrees; and the degree of D.D. was first obtained by Mr. Edward Daniel, in the year 1640. Two very distinguished members of Lisbon College, Dr. Goden and Mr. John Sergeant, who had become converts to the Catholic faith, arrived at the college on the 4th of November, 1643. Dr. Goden, after greatly distinguishing himself both in learning and virtue, was made president of the college in 1655. The controversial writings of the Rev. John Sergeant are well known and highly appreciated. He was also eminently successful in his missionary labours in England. Among the ornaments of the college, the Rev. John Gother stands very conspicuous. He entered the college January 10, 1668, soon after his conversion to the Catholic faith; and left it, to labour on the mission in England, at the close of 1682. After twenty-two years spent in missionary labours and controversial and spiritual writings, which cannot be too highly esteemed, Mr. Gother proposed to return to Lisbon, but died on the voyage, October 13, 1704. His body was brought to Lisbon, and solemnly buried in the church of the college, near the altar of St. Thomas of Canterbury. Up to the end of the seventeenth century, the college flourished most;

but its resources were yet very scanty. The buildings were mean, the accommodations poor and inconvenient, and the diet of the collegians scanty. Under the presidency of Rev. Edward Jones, funds were collected through his zeal and activity for rebuilding the college. But the sums collected were so inadequate, that though the building was commenced in 1714, it was not roofed in till 1727; and the interior was even then left in a very unfinished state. About the year 1720, an important donation was made to the college, of a house, vineyard and lands, at a place called Pera, on the south side of the Tagus. The college buildings sustained considerable injury in the great earthquake of 1755, and the president, Mr. Manley, was killed by the falling of a turret, which had been left standing of the old house. After remaining in a very depressed state, and with its first spirit almost extinct for a series of years, Lisbon college began to flourish again about the year 1777, through the instrumentality of the Rev. John Preston and the Rev. Jerom Allen. The ruined parts of the building were repaired, and the whole made a comfortable residence for twenty-five students, with proper superiors.

Towards the close of the seventeenth century, to supply in some measure the loss of Douay, and other continental colleges, the superiors made every exertion to increase the accommodations of the college; and they were enabled to extend the house to its present dimensions, and receive forty students, besides superiors. When the French entered Lisbon in 1807, the members of the college were declared prisoners of war, but allowed considerable liberty. The college was occupied by 280 soldiers, who remained there nine months. Soon after their departure, fresh dangers threatened from the advance of Marshal Soult; the students were sent to England as a measure of prudence, and the house was opened as a temporary academy for the education of young gentlemen. At the peace of 1814, the college was restored to its original purpose; eleven new students for the church arrived from England, and the Rev. Edmund Winstanley was recalled, and again inscribed among the superiors of the establishment.

Establishments of the Regulars.

RELIGIOUS MEN.

I.

BENEDICTINS.

1.

BENEDICTIN PRIORY AND COLLEGE AT DOUAY.

At the commencement of the seventeenth century, only one Benedictin remained in England, of the ancient congregation of that order, Father Sigebert Buckley; who had made his profession at Westminster in the reign of Queen Mary. Several young men, however, from England had entered the congregations of Benedictin monks at Monte Cassino and Valladolid, with a view to serve upon the English Mission. Four of these returned to labour in England in 1603, others from time to time followed; and all were aggregated by the authority of the Holy See to the original English congregation, represented by F. Buckley. The

vicar general of the order in England was F. Augustin Bradshaw, one of the first who had come over from the continent. He retired to Douay, and hired some sleeping apartments of the college of Anchin, or Anchienne, in that town, in the year 1605, and there began with a few of his brethren, and some scholars. But about a year after, he removed to a more commodious dwelling, which he hired of the Trinitarians. Here they became sufficiently numerous to keep choir, and discharge their other duties; and they also admitted novices. For some years they suffered great poverty; till by the munificence of the abbot of Vaast in Arras, Philip Caravel, a portion of land was purchased, and the foundations laid of a noble convent and college for the English monks; which was completed and opened in 1611, and called St. Gregory's. Their means of support were at first very scanty; but on their presenting a petition to the good abbot Caravel, entreating him to grant them an increased allowance, he at once acceded to their request, and settled upon them a permanent revenue of twelve hundred florins. The foundation was confirmed by Pope Urban VIII. in 1626, for not more than twelve, nor less than nine monks, to

be dependent upon the abbot and convent of St. Vaast or Vedast.

At the French revolution, the college was seized in 1793, and its members imprisoned, with circumstances of the most wanton cruelty. Their church was impiously converted into a temple of the goddess of Reason; and afterwards used for military stores. It became miserably dilapidated, and was taken down, and its materials sold about the year 1833. The monastery originally erected by the abbot of St. Vaast, was destroyed at an early period of the revolution. The handsome college, which the Benedictins had erected, not many years before, was let by the revolutionary government for a sugar manufactory, and thereby much damaged. It returned, however, with the greater part of the land, originally belonging to St. Gregory's, to that community at the restoration of Louis XVIII. They were then settled at Downside, in Somersetshire, and at one time made preparations for returning to Douay; but they finally transferred the whole of their property in Douay to those who remained of the English monastery of St. Edmund in Paris, who had been ejected at the revolution. The Rev. Dr. Marsh

and others accordingly took possession of the college at Douay in 1818, since which it has continued to educate students, many of whom are now labouring on the English mission.

2.

BENEDICTIN PRIORY AT DIEULOUARD OR
DIEULEWART.

The church at Dieulouard had been a collegiate church, till in the year 1606 the canons were removed by the Cardinal Charles of Lorraine to the cathedral of Nancy. Soon after their removal, Father Bradshaw, the vicar general of the English Benedictins, petitioned for the vacant college, and through the interest of an English canon of Remiremont named Pitts, a grant of the property was obtained. By means of this gentleman, some of the English Benedictins, who had entered different monasteries of Italy and Spain, were brought to Dieulouard; where they were put in possession of the collegiate church, and a small farm in the neighbouring village of Jaillon. The Bishop of Verdun confirmed them in their possessions. The house of

Dieulouart was prepared for their reception, in the best manner that their poverty could afford. But from their hard circumstances, it went on so slowly, that the monks did not come there to live conventually till the 9th of August, 1608.

About the year 1613, the cottages around the church were purchased, and an enclosure formed of nearly six acres ; the church was repaired and ornamented, and a conventual house built adjoining it. Other land was purchased, till the whole afforded a decent maintenance for twelve or fifteen persons in community. Here Mr. Gifford, of the Chillington family, took the habit, and subsequently became prior. Afterwards he was promoted to the first see in France, and became Archbishop of Rheims. He was a considerable benefactor ; and gave to the monastery a valuable library and a quantity of household furniture. So rapidly did the numbers here increase, that in the year 1614 they amounted to eighty religious. Many of these were in high repute for their virtue and abilities ; and eight of them were at one time professors of the higher sciences in the college of the great abbey of Marchin. Other colleges solicited their services, and several bishops had recourse

to their zeal and prudence for the introduction of salutary reforms into various communities. The members laboured with great zeal and success in planting and establishing missions in their native country: Father Alban Row was a distinguished martyr of their community, under the penal laws.

When the French Revolution broke out, the house was frequently alarmed and threatened. It was harassed and oppressed with arbitrary impositions and exactions; and no other reply could be obtained to any remonstrance, than that Englishmen must be rich. At length in the beginning of October, 1793, passports were with difficulty obtained for the younger students to return to England. On the 12th of the same month, the house was beset by five or six hundred armed men, between 9 and 10 at night. The superior and two others made their escape with much difficulty. Four were imprisoned the same night at Pont-a-Mausson, and all the property of the establishment taken possession of in the name of the French nation.

3.

BENEDICTIN PRIORY AT ST. MALO.

Gifford, called in religion, Father Gabriel of St. Mary, went into Brittany in January, 1611, with Father Barnes, to endeavour to procure an additional house for their order, as that of Dieulouard had not sufficient resources for its increasing inmates. They were favourably received at St. Malo, and the Bishop invited them to fix their residence near his cathedral. Gifford received a prebend with its emoluments, for the benefit of the religious; and in the autumn of the same year, six more monks arrived from Dieulouard, to take possession of their new establishment. A citizen of St. Malo, named Toutin, bestowed on them his house and chapel, with an annual allowance of corn. Gifford was appointed prior; and the bishop assigned him a chair of divinity. Others of the community were employed in teaching, preaching and other sacred duties in the town. After some years, the parliament of Brittany was jealous of the monks, and the King Louis XIII. refused to allow a community of English in that sea port town, so near to England. In 1661 therefore, the monks determined

to leave their house at St. Malo, which was disposed of, after much trouble.

4.

BENEDICTIN PRIORY AT PARIS.

The origin of this foundation was in 1615. The abbess of Chelles, having requested a few monks from Dieulouard in 1611, to perform the religious offices of her convent, resolved soon after to procure for the monks a permanent establishment in Paris. She obtained six monks from Dieulouard in 1615, and placed them in a house called St. Andrew's, in the Faubourg St. Jacques. She assigned for their maintenance an annual sum of £150, secured a further sum for the rent of the premises, and frequently supplied them with provisions from her monastery. The prior was F. Bradshaw; but F. Waldegrave, who had originally come to Chelles, and was the superior of the monks there, became the real superior of the establishment at Paris, which was made dependent on that of Chelles. This continued only till the year 1618, when the community were desirous of establishing the independence of their house; and Dr. Gifford, then bishop of Archidal, in

1619, erected for them at his own expense, the monastery in Paris, afterwards known as St. Edmund's. They were at last fixed in the Faubourg St. Jacques, in the year 1642. Their church was built in 1674, and consecrated in 1677 by the Abbot of Noailles, afterwards cardinal, and archbishop of Paris. King Louis XIV. gave towards their new building 7000 livres. Here they remained till 1793; when they were involved in the common destruction of the French Revolution. Those of its members who remained after the restoration of the Benedictin college and monastery of Douay to its former possessors, had that property made over to them by the monks of St. Gregory's, then at Downside, and took possession of it in 1818; since which time it has been called St. Edmund's, from their former establishment at Paris.

5.

BENEDICTIN ABBEY OF LANSBERG, OR
LAMBSPRING.

The abbey of Lansberg, or Lambspring is situated near Hildesheim in the kingdom of Hanover. It was

originally a Benedictin nunnery; but the nuns were removed by Ferdinand, elector of Cologne, and lord of Hildesheim; and on the 17th of November 1643, Clement Reyner, with two other monks, were ordered to take possession of it. These came from the establishment at Dieulouard; so that Lambspring was a filiation from that house. Reyner was appointed the first abbot of the new establishment. In the month of October 1644, he was joined by the Fathers Laurence Appleton, Hilary Walker and Bernard Palmer. A body of rules was drawn up and adopted; and thus was laid the foundation of a permanent and flourishing establishment. In the year following, the abbey of Lambspring, with the consent of the abbot, was subjected to the common constitutions of the English congregation of the Benedictin Order. The abbot was a regular mitred abbot, and like all the prelates in Germany, enjoyed great privileges. But the president of the English congregation claimed and exercised the same jurisdiction over Lambspring, as over the other houses of the congregation.

6

OTHER BENEDICTIN ESTABLISHMENTS IN
GERMANY.

The superiors of the German Benedictin congregation of Bursfield, on the 18th of May, 1628, gave to the English fathers the abbey of Cismar, in the dukedom of Holstein; or rather lent it to them upon certain conditions, to be restored whenever the English monks should recover either Canterbury or St. Alban's, by the return of England to the Catholic faith.

Other monasteries were made over to the English congregation on the like conditions; as the monastery of Rintelin in Westphalia, of Dobran in the duchy of Mecklenburg, of Soharnabeck in Luneberg, and of Weine in the territory of Brunswick. None of these, however, continued in the possession of the English monks, at the beginning of the eighteenth century.

II.

CARMELITES.

BAREFOOTED CARMELITES AT TONGRES.

A few years before the French revolution, that is, about 1770, a small establishment of Carmelites, or White Friars, was made at Tongres, by permission of the Prince Bishop of Liege. It was purchased by Mr. Firth, of the Prince Bishop, having belonged to the Jesuits, until their suppression. The convent was enlarged; and an order came from Rome for the English Carmelites, who were dispersed in France, Brabant and Germany, to repair to Tongres. There were only five Carmelite friars upon the mission in England. Four were sent from France to supply the missions of the aged priests. The young men, who came to the convent were sent to Wurzburg, Heidelberg, Liege, and Antwerp. Tongres was the first convent for the English missions. This establishment, however, had hardly time to gain a footing; for it was broken up in 1793, in consequence of the French revolution. The convent is now destroyed; its funds are gone, and all papers and documents relating to it, lost.

III.

CARTHUSIANS.

CARTHUSIAN CONVENT AT NIEUPORT.

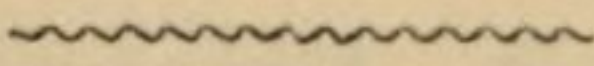
The Carthusians who were driven from the monastery of Sheen, or Shene, in Surrey, had retired to Bruges. But in Queen Mary's reign, Father Chauncey, who had belonged to the Carthusian monastery in London, left Bruges with several others, and came to London in June, 1555. In November, 1556, they recovered their ancient monastery at Shene, and F. Chauncey was made prior. On the accession of Elizabeth, they were permitted to leave the kingdom unmolested, being in number fifteen monks and three lay brothers. They returned to Bruges in 1559, and remained in the Flemish monastery of Carthusians, till in 1569 they obtained a house in the street St. Clare.

They were obliged to leave Bruges in April, 1578, in consequence of the tumults raised by the Calvinists; and being allowed to take with them what few effects they had saved from the plundering mob, they directed their course towards Douay. Here, however, they found the same confusion caused by the Calvinists, and

great jealousy of the English on the part of the inhabitants. They were ordered to quit the town in two hours; and after some ineffectual attempts to settle in France, they returned to the Low Countries, and arrived at the Carthusian convent at Louvain, on the 17th of July, 1578, where they were received and lodged by order of Don John of Austria, till the end of the year 1590. The prior, F. Maurice Chauncey, went to Spain to solicit assistance for his monks, and obtained a pension from king Philip II. about the year 1566, which, however, was not regularly paid. He died at Paris, July 12, 1581, and was succeeded as prior by F. Walter Pytts.

The community removed from Louvain to Antwerp, in the year 1590, and thence to Mechlin in 1591, where the prior had purchased a large house in the Bleeke street. There they resided till 1626, when a more convenient house being prepared for them at Nieuport, they removed thither in September. A charter for their settlement at Nieuport was given at Brussels, by king Philip IV. on the 20th of June, 1626; and a grant made to them of about 250 acres of land in the neighbourhood, in lieu of the former pension of 1200 florins,

granted by Philip II. Here they remained till their final suppression by the emperor Joseph II., in the year 1783, at which time the community was reduced to three professed monks, and two lay brothers. This was the only English community of religious men, who had continued without dispersion from the reign of Queen Mary. It possessed a considerable library, in which was a folio bible on vellum, written in the 12th century, and presented to the monastery at Shene by its founder, king Henry V. in 1416. This, with many other MSS. church ornaments and paintings, which had been brought over from England in 1559, was lost at the final suppression of the convent in 1783.



IV.

CISTERCIANS.

CISTERCIAN MONKS OF THE REFORM OF LA TRAPPE.

No English Cistercian community was established on the continent : but some notice may be introduced here of the more recent adventures of some English monks of the austere Reform of La Trappe.

When the dissolution of religious houses took place in France at the revolution, the monks of La Trappe fled to the Canton of Fribourg, in Switzerland. Their resources, however, were so small, that some of them were compelled to retire to the Low Countries ; where they resided near Antwerp. The course of events obliged them to seek shelter in England ; and they landed in this country, five in number, in the year 1792. They found shelter and protection on the estate of Thomas Weld, Esq. of Lulworth castle, Dorsetshire, father of the late Cardinal Weld ; and were generously provided with a residence, near the castle, where they remained twenty-five years. In the year 1817, they returned to France. Their numbers had increased at

Lulworth to fifty-nine; the greater part of whom were either English or Irish. They were generously received at the great and beautiful abbey of Melleray, originally founded and possessed by English Cistercian monks, situated near Nantes, in Brittany. Here the community increased so rapidly, that in 1826, they numbered 160 members; two-thirds of whom were British subjects.

A year after the second revolution in France, the religious community of Melleray was declared to be suppressed and dissolved, on the 5th of August, 1831. After much vexatious and insulting treatment, all those monks, who were British subjects, were compelled to leave the convent, and forced on board a steam boat on the Loire, on the 19th of November. They were conveyed in the Hebe to the shores of Ireland; whence a portion of them came to begin the establishment which they now possess in peace and security, in Charnwood Forest, Leicestershire, and which they have named Mount St. Bernard.

V.

DOMINICANS, OR PREACHING FRIARS.

1.

DOMINICAN CONVENT AND COLLEGE AT
BORNHEIM.

There were, at the dissolution of religious houses in England, forty three convents of Dominicans, or the order of preachers, commonly called in England *Black Friars*. But the English Dominicans acquired no establishment on the continent, till the year 1658, when the convent at Bornheim, near Antwerp, was founded for them, by the Baron of Bornheim. Its establishment was principally owing to Philip Howard, third son of Henry Lord Mowbray, who had been placed with the Dominicans at Cremona, and in a few years took the habit of the order, and made his religious profession among them. He endeavoured to recover the glory of his order, by completing the foundation at Bornheim, and became the first prior of the new establishment. In

May, 1675, Father Howard was promoted to the dignity of cardinal; and went to Rome, accompanied part of the way by his uncle, Viscount Stafford, who was beheaded in 1680, his son, the Honourable John Stafford, and other distinguished persons. At Rome, Cardinal Howard was appointed protector of the English nation, and chief director of the affairs of the English catholics. He died probably in the year 1690. He founded also another convent in Rome for the English Dominicans, but it was suppressed after a brief existence. The religious at Bornheim afterwards kept a celebrated college for the education of youth; while they trained up zealous and learned ecclesiastics of their order. They continued to flourish, till they were compelled to fly in 1794, on account of the French invasion of the Low Countries.

The mansion of Carshalton in Surrey was purchased for the refugees from Bornheim, of the order of St. Dominic; and here a school was commenced by them in 1795, under the direction of Fathers Wilson and Atkinson. This they carried on till the year 1810, when they removed to their present establishment at Hinckley in Leicestershire.

2.

DOMINICAN COLLEGE AT LOUVAIN.

This was a small establishment, destined solely for the young religious of Bornheim, to pursue their studies in philosophy and divinity. On this account, it enjoyed the privileges of the university of Louvain. It was broken up, of course, when the house at Bornheim was abandoned in 1794.

VI.

FRANCISCANS.

CONVENT OF FRANCISCAN RECOLLECTS AT DOUAY.

The Franciscan friars possessed about eighty convents in England, before the Reformation, and their order produced many eminent men among us. In the year 1614, or the year following, a Douay priest, John Gennings, anxious to revive the order of St. Francis among the English, entered the noviceship, and made his profession before the commissary general of the English province of Franciscans. He persuaded several students at Douay and the other English colleges, to follow his example ; who, through his interest passed through their noviceship at Ypres. Several promising young men thus became Franciscans : and laid the foundation of a small convent at a house procured for them at Douay, about the year 1617. Father John Gennings became their first provincial superior, when their numbers had so increased, that, by an express bull from Rome, they were made a distinct and independent

body. Though they were extremely poor, destitute of all endowment, and depending on alms for their support, they contrived to erect a handsome church. Their object was to prepare additional labourers for the English mission. In 1624 they had fifteen resident members. They had no other school than for the religious of the house: but enjoyed in that respect, the privileges of the university of Douay. The establishment subsisted in a flourishing condition, till the French Revolution put an end to it in 1793. All the friars who resided there at that time found means to escape out of France in disguise; whereas the members of all the other English establishments in France were seized, imprisoned, and most barbarously treated.

VII.

SOCIETY OF JESUS.

1.

JESUIT COLLEGE AT ST. OMER.

The English Fathers of the Society of Jesus had first a school in Normandy, erected through the interest of Father Persons, in 1583, with a pension of one hundred pounds, for the education of youth, granted by the Duke of Guise. This, however, ceasing at the death of the Duke, F. Persons conceived the design of a college at St. Omer, which was completed in 1594. It was accomplished by donations from the king of Spain, and others, whose main intention was that youth should be there prepared for the secular colleges recently established in Spain. It was governed at first by three Flemish rectors in succession; and the first English rector was F. William Baldwin. It became the principal establishment of the English Jesuits; and so continued till their Society was suppressed in France. It then was made over to the English secular clergy, in

quality of a royal college ; and it so remained till its dissolution in 1793.

2.

NOVICIATE OF THE ENGLISH JESUITS AT
WATTEN.

Watten is situated two leagues from St. Omer, on the canal leading to Dunkirk. About the year 1570, the monastery of canons regular at this place was suppressed. The bulk of its revenue went for the endowment of a bishopric at St. Omer ; and the remainder was assigned for the maintenance of a religious community, to be selected by the bishop, and to reside in the house, from which the canons had been ejected. It was not, however, till thirty years after, when Blase became bishop of St. Omer, that any measures were taken to fulfil this intention. He conceived the idea of employing the house for preparing missionaries for England : and the project was proposed to F. Persons, and finally laid before Pope Paul V. who approved of the house being transferred, with its endowment of three thousand florins, to the Jesuits, for a noviciate. The plan, however, met with delay and opposition from

the archduke Albert; and F. Persons, unable to obtain an immediate settlement at Watten, hired a house at Louvain, an ancient residence of the knights of Malta. A devout Spanish lady, Aloysia de Caravajal, had placed a large sum at his disposal for the foundation of a noviciate for the society. With this, he established the house at Louvain in 1607; and F. Thomas Talbot was sent from Rome to take charge of it. In 1612, the foundations of a college were added to this noviciate; but the great increase of the members, and the appearance of an infectious disorder among the novices in 1614, induced the fathers to seek a new residence at Liege. On the 1st of November in that year, the noviciate was removed thither, under the direction of F. John Gerard; and settled in a suitable building, which had been purchased, near the walls of the town, with about ten acres of land. In 1616, however, they built a regular college, and opened it with a school of philosophy, and one of divinity. The establishment flourished, and had become important, when by the death of the archduke Albert in 1621, the fathers were enabled to reside in their house at Watten, which had been confirmed to them in 1611. In the course of the

following year, the noviciate was transferred from Liege to Watten, under F. Henry Silisdon, while the college remained at Liege, under the superintendence of F. Owen Shelly. In 1624, the inmates amounted to twelve in the noviciate at Watten. It continued till the suppression of the Society of Jesus; and served for a retreat for aged and infirm members of the society, as well as for a noviciate. After the Jesuits were suppressed in France, those of Watten removed to the professed house at Ghent, in 1765, and remained there till the dissolution of the society in 1773.

3.

COLLEGE OF ENGLISH JESUITS AT LIEGE.

At the college of the English Jesuits at St. Omer, were taught grammar, poetry, and rhetoric; but they procured another establishment at Liege, where the students pursued the courses of philosophy and divinity. It was begun in 1616, completed and partly endowed in 1622, by George Talbot of Grafton, afterwards Earl of Shrewsbury; when Father Thomas Gerard was appointed its first rector. In 1626, through the interest of the same George Talbot, the Duke of Bavaria, who

was prince bishop of Liege, settled an annual pension on this college, of the interest of two hundred thousand florins. The mansion displayed its spacious buildings on the heights of the city, amidst groups of stately trees. The college subsisted on its original footing till the suppression of the Society in 1773. It then changed its name into that of an English academy, and enlarged its plan of education. It thus remained in the hands of the same proprietors, till the French occupied Liege in 1794. Thomas Weld, Esq. of Lulworth Castle, had been brought up at this college; and his sons were its inmates in 1793. This gentleman offered the Jesuits an asylum at Stonyhurst, where they have been ever since established.

4.

**PROFESSED HOUSE OF THE ENGLISH JESUITS
AT GHENT.**

In the year 1622, Ann, Countess of Arundel laid the foundation of a house for the Jesuits at Ghent. It was styled the Professed House; and was destined chiefly as a place of retirement for such of their members as

were aged and infirm, or unable to perform the active duties of the society. It served also for others, who were preparing to labour in their various functions. The house was small, and made but little appearance. In 1765, the noviciate was removed to this place at Ghent, from Watten: but both were dissolved at the suppression of the Jesuits, by Pope Clement XIV. in 1773.

Religious Women.

I.

AUGUSTINIANS.

1.

PRIORY OF CANONESSES OF ST. AUGUSTIN AT LOUVAIN.

The monastery of Augustinian nuns in Louvain was begun on the 10th of February, 1609, by Mrs. Mary Wiseman and several other English ladies, who had been professed in the monastery of St. Ursula, in the same town. With the approbation of the archbishop of the diocese, they purchased a building, and converted it into a monastery in honour of the conception of our Blessed Lady, and of St. Michael, under the title of St. Monica's. They were at first seventeen nuns and two lay sisters. On the 16th of November, Mrs. Mary Wiseman was elected the first prioress. These pious ladies had no foundation to begin with; but came forth from St. Ursula's with only their habits, and some small articles of furniture, and no more than five shillings in

their purse. All they could depend upon were some small annuities promised by their friends: but they cheerfully relied upon Divine Providence, and their hopes were never disappointed. Two friends in particular generously assisted them, Dr. Cæsar Clement, an English priest, who was dean of the church of St. Gudule, in Brussels, and Mr. Thomas Worthington, of Blainscoe, in Lancashire, then resident at Louvain. Their church was finished in 1624, and consecrated by the archbishop of Mechlin, on Trinity Sunday, under the title of the Immaculate Conception of our Blessed Lady. These nuns received young ladies for education; and it is recorded to their honour in the Douay diary that they lived in a pious, holy, and religious manner. So they continued till the disastrous period of the French Revolution, when the Low Countries were invaded, in the year 1794. Then the members of this community were obliged to fly; and quitted Louvain on the 28th of June. They proceeded to Rotterdam, and embarked for England. They landed at Greenwich July 18th, and proceeded to Hammersmith, where they continued in the house then called the ladies' school, till the year 1800, when they removed to

Amesbury in Wiltshire, to a house built upon part of the ancient Benedictin nunnery. But in the year following, they finally settled at Spetisbury House, near Blandford, Dorsetshire, where they have ever since been established.

2.

**PRIORY OF CANONESSES OF ST. AUGUSTIN AT
BRUGES.**

The number of postulants for admission into the Convent of Augustinian nuns at Louvain being very great, it was determined to purchase a house at Bruges, and begin a filiation there from Louvain. Thither nine of the religious proceeded on the 14th of September, 1629, under the direction of the Reverend Mother Frances Stanford. The education of young ladies formed part of their duties. For several years they suffered much from want of funds, and from the smallness of their habitation; and were obliged to receive a small pension from the mother house at Louvain. In time however they found friends; and were enabled by liberal donations to discharge the debts, which they had been necessitated to contract, and also to enlarge their

house. When Lady Lucy Herbert was prioress of this community, she rebuilt their church, which was beautiful, but small. Thus by degrees, their establishment increased in numbers, and flourished exceedingly.

When the French invaded the Netherlands at the Revolution, these religious on an alarm of danger, quitted their house on the first of May, 1794, and retired for safety to Sluys, where they remained five weeks.

They ventured, however, to return to Bruges; but were permitted to remain there only a fortnight, before the approach of the French obliged them again to fly. They first went to Antwerp, and thence proceeded to Rotterdam, where they arrived on the 29th of June. They embarked for England on the 5th of July, and landed in London on the 12th of the same month. They were kindly received in their native land, and generously invited to take up their abode at Hengrave Hall, in Suffolk, the seat of Sir Thomas Gage, Bart. Their superior was Mrs. Mary More, who repaired with her spiritual daughters to the hospitable mansion of Hengrave, where they were enabled to practise all their religious observances, and also to continue their

school for young ladies. Here they remained till the peace of Amiens, when Mrs. More returned to their convent at Bruges, which they had repurchased. That excellent lady died in the spring of 1807. The establishment remained with very little molestation, and continues to flourish, with a high reputation, both in England and the Low Countries.

3.

CANONESSES OF ST. AUGUSTIN AT PARIS.

This establishment originated with six English young ladies, who had been educated in the French abbey of the order of St. Augustin at Douay. Aspiring to greater perfection in a religious life, they resolved to begin a monastery of the same order; and under the guidance of one of their number, Dame Letitia Maria Tredway, having obtained the necessary powers of Cardinal Richelieu, they settled in the year 1633, in the Fauxbourg St. Michel at Paris, being under the direction of the clergy of Douay college. But finding this situation inconvenient, they soon removed to the Fauxbourg St. Antoine; and finally purchased a house in the Rue des Fosse's St. Victor, in the year 1639.

Here they built their monastery, which was called Mount Sion, and their church, which was dedicated in honour of St. Augustin, by Dr. Smith, Bishop of Chalcedon, who resided for greater security in Paris. He spent the last thirteen years of his life in an apartment belonging to this convent; and there died in 1655, leaving a considerable legacy to the community, who placed a monument to his memory in their church. Dame Tredway governed the house as lady abbess, during the space of forty years; but afterwards the superior was chosen for four years only, though she might be re-elected at the expiration of that term. During many years, this community was numerous and flourishing; receiving members successively from all the noble Catholic families of England, and educating numbers of young English ladies in Catholic principles and practice, at the time when their religion was proscribed in England. This house was honoured by frequent visits from the Stuart princes, during their exile in France, especially James II. and Marie d'Este; and continued to prosper till 1793, when all British property was confiscated. The convent was then declared a house of detention, and the community,

with many other ladies, both religious and secular, remained for seventeen months prisoners within its walls. They suffered much misery, anxiety, and distress, during the remainder of the Revolution. At length, however, they regained their liberty and the restoration of their house, through the protection of the consuls Buonaparte and Lebrun. They resumed their religious habit and exercises, received again some English members, and re-opened their school, which has continued to flourish ever since.

4.

CANONESSES OF THE HOLY SEPULCHRE AT
LIEGE.

This establishment was originally founded in the year 1616 by the Hon. Susanna Hawley, with very slender means. It was begun in the convent of the suppressed Jesuitesses at Liege; but in 1624, the community obtained of the Pope and the prince bishop of Liege the house in which they continued till the French Revolution. It had formerly belonged to some monks of the hospital of the knights of St. John of Jerusalem, who had been suppressed. Here their excellent method

of education and their virtuous conduct rendered them eminent; and so they continued till the French invaded the neighbourhood of Liege in 1794. On the 29th of May, in that year, these religious left Liege, and after many hindrances and disagreeable accidents, they arrived safe at Greenwich, on the 18th of August following. In 1795, they settled at Holme, near Market Weighton, a seat of the Langdale family in Yorkshire: but removed in 1797 to Dean House, near Salisbury. Thence in 1800, they came to their present mansion at Newhall, near Chelmsford, in Essex.

II.

BENEDICTINS.

1.

BENEDICTIN ABBEY AT BRUSSELS.

The English Benedictin abbey at Brussels was the first monastery of English nuns founded on the continent after the dissolution of religious houses in England at the Reformation; and it is curious to observe that its members were the first who returned to England after the French Revolution. It was originally projected by Lady Mary Percy, daughter of Thomas, Earl of Northumberland. A bull was obtained of Pope Clement VIII. for beginning a Benedictin nunnery at Brussels, to be under the archbishop of Mechlin, and not subject to the Order. In the year 1598, the purchase of a house was made in Brussels, which belonged to Sir Rowland Longinus, viscount of Bergues. To aid her in this pious foundation, Lady Mary Percy had obtained from the Benedictin monastery of St. Peter in Rheims, Madam Joanna Berkley, who was a professed nun in that house, who came to Brussels, and joined

Lady Mary, with several other young English ladies, who aspired to a religious life. Possession of the house which had been purchased was obtained on the 11th of July, 1598. Other devout ladies joined the former; and on the 14th of November, 1599, Madam Joanna Berkley was consecrated the first abbess of the new monastery, by Mathias van Houé, archbishop of Mechlin. Eight ladies were invested with the habit shortly after, and began their noviceship with great fervour. Lady Mary Percy was the second abbess, followed by other ladies of ancient English families. The statutes of this new monastery were drawn up by an assembly of prelates, abbots, and divines, well experienced in monastic discipline. They were approved of and confirmed by the Pope, in the year 1612; and delivered to the religious, with the conditions of their being subject to the archbishop, and having their spiritual director of the Society of Jesus; whose members had much laboured for the spiritual and temporal good of their monastery from its commencement.

This sanctuary of virtue and piety had existed nearly two hundred years, when it was assailed by the votaries

of anarchy and infidelity. The peaceful inmates were compelled to quit their house, and seek some new establishment. They quitted Brussels June 22, 1794, passed through Antwerp, and arrived at Rotterdam on the 26th. There they embarked for England on the 2nd of July, and landed on the 6th at St. Catherine's stairs, near the Tower. They remained only three days in London, leaving it on the 9th of July for Winchester, where a house had been provided for them, in St. Peter's street, a retired and healthy part of the city. There they have continued ever since, engaged in the education of young ladies.

2.

BENEDICTIN ABBEY AT CAMBRAY.

The monastery of English nuns of the order of St. Benedict at Brussels, proved a nursery to others. The first filiation from it was begun at Cambray by Mrs. Frances Gawen. Some of the Benedictin fathers requested of the archbishop of Mechlin and Lady Mary Percy, the abbess of the English monastery at Brussels, that some of the religious might begin a house of their order at Cambray, to be placed under their direction.

This being granted, the Rev. Dame Frances Gawen, Dame Potentiana Deacon, and Dame Viviana Yaxley, professed nuns of the convent at Brussels, were conducted to Cambray for that purpose by Father Rudisend Barlow, prior of the English Benedictin monastery at Paris. This took place in the year 1623. The house in which they were located was the refuge of the Benedictin abbey of Femy, a monastery not far from Cambray, which had been begun by English, but was then in ruins. Nor was this house at Cambray much better. There were only four walls standing without any partitions, and the walls broken in many places; so that the place cost £500 to make it habitable. At first it was only lent to them; but in 1638, it was made over to them as a gift. The three ladies took possession, December 24th, 1623. The archbishop himself received them there, celebrated the first Mass, and dedicated their convent to our B. Lady of Consolation. On the 1st of January, 1625, the same prelate professed nine other ladies, and placed the community entirely under the superintendence of the English Benedictin fathers. The first abbess was Dame Frances Gawen, who resigned this dignity after six years, and was succeeded

by Dame Catherine Gascoigne, who governed the community thirty-four years, with great piety and prudence. These religious educated young ladies, and lived by their own work and other resources, engaged in the most edifying manner in the exercises of religion and virtue.

On the 18th of October, 1793, a body of soldiers entered the convent, and hurried away its inmates without even a change of clothes, to Compeigne, whither they were carried in open carts, amidst insults and barbarous usage. They were imprisoned in the infirmary of the convent, formerly of the Visitation; in another part of which were confined seventeen Carmelite nuns of the convent of St. Denis. These were led out to execution only a few days after the arrival of the English nuns, who for a long time daily expected the same fate. They suffered greatly during their confinement, from the want of bread, fuel, and clothing. They received however some articles of wearing apparel, which had belonged to the poor Carmelites who were guillotined, which to them were most valuable treasures and holy relics. They were twenty in number, besides their chaplain, F. Augustin Walker, and another priest.

Of these, the reverend chaplain and four of the nuns sunk under the rigours of their imprisonment, early in the year 1794. At length they obtained their liberty, and on the 24th of April, 1795, procured passports to return to their native country. On the 3rd of May they sailed from Calais, and on the 4th arrived in London. No sooner was their arrival known, than a lady of distinction charitably provided a house for them at the west end of the town, where she visited them, and afforded them every comfort in her power. Upon the invitation of the Rev. Dr. Brewer, they proceeded to Wootton, near Liverpool, where they undertook a school for the education of young ladies. In the year 1808 these religious removed to Abbot's Salford, near Stratford on Avon. There they remained, and continued their school, till 1838, when they entered upon their present residence at Stanbrook, near Worcester.

3.

BENEDICTIN ABBEY AT GHENT.

Four nuns of the monastery of English Benedictins at Brussels, Eugenia Poulton, Magdalen Digby, Mary Roper, and Lucy Knatchbull, on account of various

inconveniences arising from the increased number of the establishment, became anxious to form a new foundation. After two years of consultation with several fathers, they addressed the archbishop of Mechlin on the subject. He entered into their plan; but the abbess, though she approved of the design, was unwilling to part with either of the ladies, with whom it had originated. These, however, ultimately succeeded in obtaining the commission; and the protection of both the civil and ecclesiastical authorities of Ghent having been secured, a small house was taken for the new colony in that city. On the 16th of January, 1624, the four religious, with two novices, left Brussels, and entered Ghent the following morning, destitute of all means of support, and wholly relying on Divine Providence. In a few days the Bishop of Ghent repaired to the new convent, and assured its fervent inmates of his paternal protection. The suffrages of the members were then taken, and Dame Lucy Knatchbull was unanimously chosen abbess. She was solemnly blessed and installed on the feast of their holy patron St. Benedict, in the same year 1624. In the following month, these nuns were joined by two others; and before the

end of the year, they numbered two and twenty inmates. By their accession, the means for their support increased: but it also became necessary to seek more extensive accommodation. They purchased ground near the Benedictin abbey of St. Peter, where they erected a house and a church; and removed to their new habitation on the 5th of August, 1628. During the exile of Charles II. both the king and his brother, the Duke of York, frequently visited this monastery. Charles made them numerous presents, and settled on them an annuity of £500. James II. was converted at Ghent to the Catholic religion, and on his succeeding to the throne, intended to establish them as the first monastery in his kingdom.

The community appear to have remained in the same house at Ghent, until the year 1794. The chief magazine of corn and bread of the late Duke of York was in their convent, during the campaign in the Low Countries. They received on every occasion the kindest protection from his royal highness, and the greatest respect and civility from the British officers and soldiers in general. Having received a friendly intimation from an English nobleman, that they could no longer remain

in Ghent with safety, they quitted it in separate parties, and by the care and generosity of a gentleman in Lancashire, were enabled to reach their native country. They were assembled again in a temporary residence in Lancashire, and in 1795 settled at Preston, where they opened their school for young ladies. In the early part of the year 1811, the community removed to the venerable building, of quite monastic appearance, which they had purchased, and where they have ever since continued, Caverswall Castle, near Stone, Staffordshire.

4.

BENEDICTIN ABBEY AT LAMBSPRING.

The Benedictin abbey at Lambspring was originally a nunnery of the same Order, founded in the ninth century. It was given to the English congregation of the Order of St. Benedict, in the year 1630, as an establishment for its female members. But by the authority, or influence of Ferdinand, elector of Cologne, and lord of Hildesheim, the nuns were afterwards removed; it was taken possession of by English Benedictin monks.

5.

BENEDICTIN ABBEY AT PARIS.

This was a filiation from Cambray, as that of Cambray had been from Brussels. Dame Clementina Cary, daughter of Viscount Falkland, who was a religious in the convent at Cambray, coming to Paris, with permission, for the cure of a disorder, in the year 1651, obtained by means of Henrietta Maria, Queen of the unfortunate Charles I. and of the Abbé Montague, that a monastery of Benedictin nuns should be established in Paris. Five nuns from Cambray were sent to assist her in beginning this pious foundation, two of whom returned afterwards to Cambray. Dame Bridget More was installed the first abbess; the foundress Dame Clementina Cary having out of humility declined that dignity. After occupying five different houses, the community in March 1664, with the assistance of their friends, purchased the convent which they finally occupied in the Rue du Champ de L'Alouette, Faubourg St. Marcel.

On the 3rd of October, 1793, they were made prisoners in their own house, and deprived of all

communication with persons out of it. A month after, this convent was turned into a common jail, and filled with prisoners. Here the poor nuns endured the greatest hardships, and daily witnessed the most distressing scenes. Whole families at a time were dragged from their convent to the guillotine; and they expected no better fate for themselves. But on the 15th of July, they were removed in the night, in six coaches to the Castle of Vincennes. Here they were locked up by day, as well as by night, in narrow cells, without being able to see out of their windows. After four months of this rigorous confinement, they were taken back to Paris in a cart; and were at length brought to the convent of Austin nuns in the Fossé St. Victor, who were also prisoners in their own house, but had been less harshly treated. On the first of March, 1795, they regained their liberty, but could only recover part of their linen and furniture. By the sale of these, they raised supplies for their journey; and having obtained passports with much difficulty, they left Paris June 19th, and arrived in London July 5, 1795. They settled in the same year at Marnhull, in Dorsetshire. In 1807, they removed to Cannington, near Bridgewater; in

1836 they came to Aston Hall, Staffordshire, and in 1837, finally settled at St. Benedict's Priory, Great Heywood, Staffordshire.

6

BENEDICTIN ABBEY AT PONTOISE.

The convent of English Benedictin nuns at Pontoise was a filiation from their establishment at Ghent, as that also had been from the abbey at Brussels. At first they were established at Boulogne, in 1652, whither six religious were sent, one of whom appears to have been a lay sister. This new foundation was principally accomplished through the munificence of Sir Richard Foster, treasurer to the queen mother, who bestowed upon the community 20,000 livres. The bishop, after examining their constitutions, approved them; and they were encouraged and patronized both by his lordship, and the inhabitants of the town. Their situation, however, at Boulogne was rendered unpleasant by other circumstances, which induced them to remove to Pontoise in 1658. They obtained a settlement there by the interest of the Abbé Montague; their former benefactor, Sir Richard Foster adding 30,000 livres to his

former donation, for this purpose. The first abbess was Catherine Wigmore, who died in 1656, while the community was still at Boulogne. Many ladies distinguished by birth as well as piety, retired from the world to serve God in the monastery of Pontoise; some of them of royal extraction. Their last abbess was daughter of N. Clavering, Esq. of Callaly Castle, Northumberland. The necessities of the convent became so urgent at that time, that it became necessary to break up the establishment; and the archbishop gave permission to the religious to retire to any other convents. The abbess, with six other nuns, retired to the community of their order at Dunkirk, in the year 1784; and were afterwards joined by others of their former companions, where they continued in peace and happiness till the fatal event of the French revolution.

7.

BENEDICTIN ABBEY AT DUNKIRK.

The convent of English Benedictin nuns at Ghent having exceedingly increased in numbers, the abbess, Lady Mary Knatchbull, niece of Lady Lucy, their first abbess, obtained permission of the English government

in 1662, to establish a new convent in the town of Dunkirk, which was then in possession of the English. When King Charles II. and his brother James, then Duke of York, were in exile in the Low Countries, they had received great hospitality from the community at Ghent; and the abbess had rendered valuable service to the royal cause. The king, after his restoration, acknowledged his obligations in a letter to the abbess, and made some presents to the community, with great promises of support and assistance. Finding however that his majesty did nothing further, the lady abbess, Mary Knatchbull, by the advice of her friends, and with consent of the bishop, left Ghent at the end of October 1661, with Rev. Mr. Gerrard, Dame Mary Carrille, and a lay sister, and proceeded to England, to surprise the king by a personal visit. His majesty received her with great favour, and assigned her £3000; besides which she received many valuable presents. Having obtained the sanction of the English government, twelve of the community of Ghent removed to Dunkirk, on the 8th of May, 1662. Most of these were of ancient families, as Nevill, Fortescue, Savage, Stanley, Webb, Heneage, Carrille, Pordage, Eyre, and others. They purchased a

house, with the assistance of several English noblemen, on the site of which they built a complete and handsome convent. Dame Mary Carrille, or Caryl, presided over this community for the first two years, as prioress; and then being elected abbess, governed them forty-nine years, leaving at her departure forty-six choir nuns. She was succeeded by abbess Fleetwood, who died in 1748, abbess Fermor, who died in 1764, abbess Englefield, who died in 1777, and abbess Prujean. Under the government of this lady, the dreadful effects of the French Revolution were experienced by this community, as by every other religious establishment.

In the fatal year 1793, the church of their convent was seized upon for the meetings of the Jacobin club of Dunkirk; and on the 13th of October, these ladies were turned out of their convent at a few hours' notice, and their property sequestered. They had no time, nor conveyances, to bring away even their clothes, but were obliged to hurry their departure, and pass through the ranks of soldiers to the coaches sent for them. They were conveyed to the convent of the Poor Clares, in the same town; but these underwent the same treatment only four days later, and both communities were sent off

to the Poor Clares at Gravelines. They were conveyed in a wretched boat, which could scarcely contain them and the fifty soldiers who guarded them, so that they were in great danger of being drowned. Some months after, they recovered some part of their poor clothing ; but the three communities thus imprisoned together, endured the greatest hardships, were kept in continual alarm, and must have perished through want, had they not received charitable supplies from charitable friends, particularly of Gravelines. In this state they barely existed for eighteen months : indeed two of the Benedictin community died during their confinement. The Convention declared them at liberty, while they kept them in confinement ; and it was not till after repeated applications, that they obtained permission to return to England. At length they embarked at Calais, on the 30th of April, and arrived in London, May 3rd, 1795. They betook themselves to their several friends, till a house could be provided for them. On the 8th of May, however, the abbess Prujean, with some of the community, took possession of the convent at Hammer-smith ; but the whole community did not assemble till September 29, of the same year. Since that time

they have continued all their conventual duties, and received young ladies for education. The abbess Prujean died in 1812, and was succeeded by the abbess Mary Placida Messenger. Since her decease in 1828, the community has been governed by the abbess Mary Placida Selby.

8.

BENEDICTIN ABBEY AT IPRES.

This was another filiation from Ghent. It was founded in the year 1665, on the 22nd of May. The first abbess was Lady Mary Beaumont, who was solemnly blessed in the cathedral of Ipres, by the bishop, Martin de Praet, in the year 1669. The abbess Knatchbull of the Benedictin abbey at Ghent, whence this colony had proceeded, had always intended this house for a community of Irish Benedictin nuns; and accordingly, in the year 1683, she invited some of the Irish religious, professed in different monasteries of the English congregation, to the establishment at Ipres. From that time it became an Irish establishment, and removed to Dublin in 1688 by invitation of king James II. In 1690, the community returned to Ipres, where they have ever since continued.

III.

BRIDGETTINS.

BRIDGETTIN CONVENT OF SION HOUSE.

The convent of the Order of St. Bridget is the only English nunnery which has continued without dispersion since the Reformation. There was only one great monastery of the Bridgettine Order in England. It was called Sion House, and situated in Middlesex, near the Thames, about ten miles from London; having been founded by king Henry V. in 1413. It was one of the first houses dissolved by Henry VIII. Queen Mary restored it to its former owners, and founded the monastery anew, in the fourth and fifth years of her reign, recalling its members from Dermond in Flanders, whither they had retired. But on the accession of Elizabeth, it was again dissolved. The nuns, twenty in number, having obtained a safe conduct of Elizabeth, through the Spanish ambassador, the Duke of Feria, left England in 1559, with their abbess, Catherine Palmer, and first retired to their former asylum at Dermond. In 1563, they removed to a house bestowed on them by the Duchess of Parma in Züric-Zee, the

capital of Zealand. But the unwholesomeness of the situation obliged them to remove again; and in 1567 they purchased a place near Antwerp, called Mesaghan, where they remained near five years. Subsequently they removed to Mechlin, and then to Rouen in 1580. Here they were hospitably received, provided with a house, and enabled to build a church. In addition to their pension from Spain of 1200 florins, the parliament voted them an allowance; and they rested here for fourteen years. But on the accession of Henry IV. to the throne of France, the community became objects of suspicion; their allowance was withdrawn, and they found it expedient to retire to Lisbon.

They left Rouen, March 29, 1594, and proceeded to Havre de Grace, whence they embarked on the 5th of May, and after a passage of fifteen days, arrived at Lisbon. They were fifteen professed nuns, and one novice; and were accompanied by three fathers of their Order. At Lisbon they met with a most kind and hospitable reception from the Franciscan nuns of the monastery of our Lady of Hope; and in that convent they lived till they received from a noble lady a gift of some houses and grounds in the place called Mocambo,

where they built their church and monastery. King Philip II. endowed them with a pension of the value of 11s. 1½d. per diem of English money, besides thirty quarters of wheat annually, from the revenue of the fens belonging to the crown at Santarem. Their spiritual wants were supplied by two secular priests; one of whom also administered the temporal concerns of the community. On the 17th of August, 1651, both their church and monastery were burnt to the ground; and the good Franciscan nuns again afforded them an asylum for five years. In the same year, however, October 2nd, 1651, the first stone was laid for the foundation of the new building, and the religious returned to their old locality in 1656.

They remained secure in their peaceful abode till the year 1810, when the disturbed state of affairs on the continent, and the privations they had suffered, induced some of them to seek refuge in England, their native country. Here they opened a school at Peckham in Surrey, calling their establishment by the old and venerable name of Sion House. Their school continued here about four years; and they afterwards removed to Somerstown. Thence they went to reside at Cobridge

Cottage, near Newcastle, in Staffordshire. This was in April 1822. They were only five in number at that time, including their abbess, Elizabeth Furnes. They left Cobridge in September 1829, to reside at Aston Hall, near Stone, in the same county. They dwindled down at length to two lay sisters, who left Aston in March 1837; one lived in lodgings at Newcastle-under-Lyme, the other with the Benedictin nuns at Winchester, whither two of the choir nuns had retired some time before. Thus that portion of the Bridgettins who had come over from Lisbon became extinct; but the remainder still exist at Lisbon.

IV.

POOR CLARES.

1.

CONVENT OF POOR CLARES AT GRAVELINES.

This first convent of nuns of the Order of St. Francis was established through the zeal of Mrs. Mary Ward, who entered a French convent of Poor Clares at St. Omer in 1607. Hearing of certain lands at Gravelines, lately bequeathed for a religious foundation, she made interest with the bishop of St. Omer, and the abbot of St. Bertins, to procure them for the purpose of founding a monastery of English Poor Clares. Mrs. Ward proceeded to Brussels, and there obtained of the Austrian Archduke the necessary grant for executing her pious project at Gravelines; but he gave this permission upon the conditions that the proposed convent should be under the jurisdiction of the bishop, and not chargeable to the inhabitants. The approbation of the Pope was next obtained; who in a brief to the bishop of St. Omer, directed him to take charge of the establishment, and afford every assistance to the reli-

gious who should commence the undertaking. The Rev. John Gennings, a Franciscan of that branch of the Order, called Recollects, had a great share in the foundation of the monastery at Gravelines. Mrs. Ward collected together several English ladies, and procured the bishop's authority to receive such English nuns as had been professed in a French convent at St. Omer. Among these was Mary Gough, who was chosen superior of the new convent, Clare Fowler, Lucy Darrel, and two lay-sisters. These took possession of the house at Gravelines, on the 14th of September, 1609. This being too small, they built one more complete, by the assistance of various kind friends, in 1611; their church being erected by one of the Gage family. Many holy souls, unknown to the world, practised in this convent the exercises of an interior life. The discipline of the house was the subject of general admiration, while the virtues of its inmates were a constant source of edification to the surrounding neighbourhood. The community in 1624 numbered sixty-five members. The lives of two eminent members of this convent have been published by the Jesuit Father Edward Scarsbrick, who were Lady Warner, called in religion Sr. Clare of Jesus,

and her sister-in-law, Elizabeth Warner, called Sr. Mary Clare. The former became a convert with her husband, Sir John Warner, and both embraced a religious state, he becoming a Jesuit, and she a Poor Clare; and both made their religious profession on the same day, November 1, 1667, in the church of this convent.

At the disastrous epoch of the French Revolution, this convent was surrounded with guards, on the 12th of October, 1793, and the papers and property of the nuns seized. Five days after, the two communities of Benedictines and Poor Clares from Dunkirk were brought prisoners to this convent, consisting in all of forty-two persons, making their whole number seventy-seven prisoners. A few days after this, commissioners arrived, and effaced all pictures and tokens of royalty and nobility, both within and without the enclosure; and likewise secured all the sacred vessels, vestments and ornaments, and shut and sealed up the church and sacristy. For eighteen months the three communities were confined together, and suffered severe privations and various afflictions, particularly from the want of fuel in a very severe winter. They were reduced to the necessity of cutting up the cupboards and wainscoting of the house, and

even the trees of the garden to obtain firing. They were allowed only a very small sum daily, amounting to no more than twopence of English money. At length they were declared at liberty; but seeing no prospect of an end to their miseries where they were, they petitioned for passports to return to England. They quitted Gravelines April 29th, 1795, sailed from Calais on the 30th, and arrived in London on the 3rd of May. They received numberless proofs of charity and kindness on their arrival, many of them from persons unknown to them; but to one illustrious family in particular, including its worthy chaplain, they were indebted principally for their support in London, as well as for their first house of retirement in the country, which was at Gosfield in Essex. Afterwards they removed to Coxside, Plymouth; and thence they went to join the community at Clare Lodge, Catterick, Yorkshire.

2.

POOR CLARES AT DUNKIRK.

In the year 1623, four nuns were sent out from the original English convent of Poor Clares at Gravelines,

to solicit assistance, when from fire and other misfortunes that house had greatly suffered, and was brought into great difficulties. These were sisters Ann Ludovica Browne, Mary Evangelist Clark, Ann Clare Anderson, and Clare Francis Rockwood, afterwards joined by another, Sr. Mary Collet Rockwood. They first set up a school at Dunkirk; and afterwards with the approbation of the bishop and governor, converted their school into a convent, and by due authority elected sister A. L. Browne their first abbess. She was niece of Viscount Montague, and possessed great piety, prudence, and humility. This occurred in the year 1654, and two years after the nuns retired to Ghent, Dunkirk having fallen into the hands of the English. They were encouraged, however, to return in the same year, and proceeded to erect a new convent on the same spot, where they had before resided. By the benefactions of friends, and the pensions of their school, they supported themselves, in the frugal way which befitted their state of holy poverty, until they were involved in the miseries of the French Revolution. In September, 1793, their spiritual director, Rev. Mr. Apedale was arrested; and on the evening of October 13, the Benedictin dames of

the same town were transferred to this convent. They were all strictly guarded; and on the 16th were transferred together to the convent of their sisters at Gravelines. When at last they required their liberty, and returned to their native country, they were provided with a house at Church-Hill, near Worcester, by the liberality of the Berkeley family of Spetchley. There they continued about twenty years, and gradually became extinct.

3.

POOR CLARES AT AIRE.

This first filiation from the original house at Gravelines, went forth in the year 1629. Their establishment was brought about chiefly by means of Father Francis of St. Clare, alias Christopher Davenport. On the 19th of May, 1629, Margaret Radcliffe, called in religion Sister Margaret of St. Paul, arrived at Aire, to preside as abbess over the new community of twenty-four persons, who had preceded her, from the convent at Gravelines. They were lodged at first in what is called the king's hall; till their convent being ready for enclosure, F. Francis of St. Clare held a visitation of the members,

and a new election took place, of superiors, and those who were to fill the various offices in the convent. The same abbess was re-elected, and the members consisted of eighteen choir nuns, two novices, and three lay sisters. The piety and virtues of this community at all times endeared them to the inhabitants of the little town of Aire.

From the year 1793, these holy sisters had been hardly a day without apprehension; but they continued in their convent. However, on the 20th of February, 1798, their chaplain, F. Kington, was arrested, and the whole community shared the same fate on the 24th; and were confined under guard in their convent, suffering great privations till the 27th of June, when they were turned out at ten o'clock at night, without money or passports, to seek an asylum wherever they could. They were harboured with great kindness in different houses of the inhabitants. They obtained passports for England on the 14th of August, and quitted the town September 4th, 1798. They reached Calais the same evening, and arrived at Dover September 11th. Twelve of the nuns reached London on the 13th, and the rest, with their chaplain, on the day following. In 1800,

they were settled at Britwell House, near Watlington, Oxfordshire. They afterwards removed to Coxside, Plymouth; whence they repaired to Gravelines in 1834, but quitted it in 1836, and joined the community, formerly of Rouen, now at Scorton, near Catterick, Yorkshire.

4.

POOR CLARES AT ROUEN.

A colony was sent forth from the original establishment of Poor Clares at Gravelines, in the year 1648, to form a separate convent at Rouen. It consisted of fifteen religious, among whom were Sisters Mary Taylor, Ignatia Bedingfeld, Winefrid Giffard, M. Magdalen Browne, and Clare Perkins. They were much encouraged by the inhabitants of Rouen, and received still more effectual support from king Charles II. his queen, and other royal and noble benefactors, amongst whom Lords Montague, Petre, and Arundell, and the Hon. Mr. Petre were conspicuous. The three ladies above mentioned were in succession the first abbesses of this convent, which was protected by letters patent from the king of France in 1650. Sr. Mary of the Holy

Cross, of the noble family of the Howards, was among those who attained a high degree of sanctity in this convent. Her life was composed and published by the venerable and learned Alban Butler.

This community continued respected for the strictness and fervour with which they uniformly observed their austere rule, till they were called to suffer with the rest of their pious countrywomen, under the tyranny of the French revolutionists. They were arrested on the 2nd of October, 1793; their effects confiscated, and the deeds of their establishment obliged to be surrendered. Their church ornaments, crosses, religious memorials, and everything relating to religion were carried away or demolished. Their convent was made a common prison, in which 320 persons were confined; the nuns themselves being shut up in granaries and other inconvenient parts of the convent. In the following Spring, they were removed to a different prison, called St. Mary's, which contained above 700 prisoners. Here they suffered dreadfully from want of room, fresh air, food and even water; and were left to languish under these terrible privations till the 18th of January, 1795, when they were allowed to quit their confinement.

They were refused permission to return to their convent, and seeing no prospect for them in France but persecution and starvation, they resolved to throw themselves on the compassion and charity of their countrymen. They came over in parties, till all were happily landed in England, in the month of September, 1795, being in number forty-three. They settled first at Haggerstone Castle, Belford, Northumberland; and in 1808, removed thence to Scorton Hall, near Catterick, Yorkshire; where they now remain, their establishment being called St. Clare's convent.

5.

RELIGIOUS OF THE THIRD ORDER OF ST. FRANCIS
AT BRUGES.

This convent of St. Elizabeth was first established at Brussels, by the instrumentality of the two Franciscan Fathers, Gennings and Davenport, in the year 1621. Their first superior was Mrs. Elizabeth Wilcox, who with five others made her profession in 1622. They removed in 1637 to Nieuport, in Flanders, on account of the dearness of the necessaries of life at Brussels. Thence in 1662, they retired to Bruges, to the ancient

palace called Princenhoff; but were not fully settled there till the 1st of March following. They were employed in the education of young ladies; and continued their peaceful and holy course of life, till in the month of June, 1794, they were alarmed by the report of the near approach of the French. Having commended themselves to Almighty God in the holy sacrifice, they left their beloved convent, and arrived at Rotterdam on the 30th of June. They took shelter the day following at Delft; but on the 23rd of July they embarked for England. They landed August 7th, at Greenwich, and proceeded to London. They settled in the same year at the abbey house at Winchester; but in 1808 removed to Taunton Lodge, where they still remain.

6.

CONCEPTIONISTS AT PARIS, COMMONLY CALLED
THE BLUE NUNS.

The nuns of the Third Order of St. Francis, had been settled for some years at Nieuport in Flanders, as related in the preceding article, having entered their house there with forty in community in the year 1637.

About twenty years afterwards, ten of their number were sent to form a filiation in Paris. The Rev. Mother Angela Jerningham was appointed their abbess. They met with many friends, both English and French. For about two years, they were but indifferently accommodated in a house in the Rue St. Jacques; but they borrowed money to purchase a more convenient place in the Fauxbourg St. Antoine; and gradually repaid the sum out of the fortunes of their novices. They built a small chapel adjoining their convent. They were encouraged and assisted by the Cardinal de Retz, and his successor in the archbishopric of Paris, Monseigneur Hardouin de Perefice. This latter however obliged them to submit to his jurisdiction; and in consequence, they exchanged their previous rule for that of the Immaculate Conception of the Blessed Virgin, which they did by permission of the sovereign pontiff Alexander VII. They put on the habit and took the vows of this rule, on the feast of the Conception, in the year 1661. The first abbess, Angela Jerningham, after being in office a little more than two years, was permitted, at her own request, to retire to Bruges, with her sister Mary Ignatia and two others. She was succeeded by

Elizabeth Ann Tymperley ; and the third superior was Susanna Hawkins. Like several other communities, these religious employed themselves in the education of young ladies. At the French Revolution, they were compelled to fly to their native land, and about six of them were most generously received by Sir William Jerningham, at Cossey Hall, near Norwich. A residence was provided for them afterwards in the city of Norwich ; others being distributed in different places. But in a few years they all died away.

V.

DOMINICANESSES AT BRUSSELS.

This was the only community of English nuns of the order of St. Dominic. It was founded by Cardinal Philip Howard, of the Norfolk family. At first he established them at Vilvorde, seven miles from Brussels. His own sister Henrietta, consecrating herself to God, became their first prioress. Several of the noble family of the Howards became nuns in this convent, besides many other ladies of distinction. In the year 1690, they were removed by their noble patron to a large old mansion in Brussels, called the Spellekens, having a spacious garden attached to it. Their house, however, threatening ruin about the year 1777, they built a handsome new convent and church in the upper part of their garden. Originally these religious were not employed in education; but the edict of Joseph II. in 1782, threatening the suppression of all convents of nuns not so employed, obliged them to procure scholars. By this means they remained unmolested, and in the peaceful enjoyment of a religious life till the fatal period of the French revolution.

The first entry of the French into Brussels was in November 1792; and while they remained, the community of Dominicanesses were left in continual alarm. First they were compelled to supply a number of French soldiers with food and lodgings for three or four nights. Then, on the 6th of March 1793, a body of soldiers with their officers demanded admittance; but being refused, they forcibly entered, plundered various parts of the house of provisions, and such articles of plate as they happened to find; and worse than all, sacrilegiously carried off the sacred vessels of the church, even taking the sacred ciborium out of the tabernacle. This was done however by the commanding officer himself with much apparent reverence, as if his faith and conscience reproached him for his impious act. He previously deposited the sacred particles on a corporal, and carefully wiped out the ciborium with a mundatory. Indeed the behaviour of both officers and men, while in the convent, was tolerably respectful. The French fled, on the approach of the Austrians; and the church plate was recovered, though much battered and injured.

On the 21st of June 1794, it became necessary for these religious to provide for their safety by immediate

flight. They first took refuge at the college of the Fathers of their order at Bornheim, a distance of twenty miles from Brussels; having only two conveyances, which were appropriated to the infirm and aged, the rest walking over hot sand in a burning sun. They remained at the college till the evening of June 24th, when they were obliged to decamp again. Their confessor, Rev. T. L. Brittain, had come with them from Brussels; and now proceeded with them, and several of the Dominican Fathers in two small vessels to Antwerp. Thence they sailed to Rotterdam, and arrived there on the 29th, after narrowly escaping being drowned, by one of the vessels springing a leak in the night. They remained at Rotterdam ten days, and embarked at length for England in an American vessel, destitute of every convenience. They were repeatedly fired at by foreign vessels on their voyage, but happily escaped all dangers, and arrived safe in the Thames July 16th, 1794. They remained in London seven weeks, when a generous offer was made to them of an ancient mansion of the Berkeley family, called Hartpury Court, situated about six miles from Gloucester. It then belonged to the

present Lady Southwell, and her sister, the late Mrs. Robert Canning. This they joyfully accepted, with lively gratitude to their kind benefactresses. They left London, September 1, 1794, and reached Hartpury Court the day following. In that venerable abode they remained forty-five years; and would gladly have continued there, had not the old house become so decayed, as to be pronounced past all repairing. They removed in 1839 to a convent newly built for their reception at Atherstone, in Warwickshire, to which they gave the name of the Rosary convent, and where they now remain.

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VI.

JESUITESSES.

CONVENT OF JESUITESSES AT ST. OMER.

In the account given above of the convent of Poor Clares at Gravelines, it was mentioned that they owed their establishment principally to the zeal of a pious lady, Mrs. Mary Ward. That excellent woman however did not remain herself among them, though she had previously been a novice in a French convent of Poor Clares at St. Omer's. She formed a project of another establishment of religious women, who should be bound by certain vows, but without enclosure ; and whose principal occupation should be to educate young ladies. This she attempted by the advice of Father Roger Lee, and other Jesuits. She began with several young ladies, in a house at St. Omer's, about the year 1603. The Jesuits mainly supported their cause, and endeavoured to procure their establishment. Hence they were called Jesuitesses, but sometimes also Wardists. Many objections, however, were raised against this new institution ; and though several of its members went to Rome, in the hope of obtaining the

Pope's approbation, they could never succeed. Their not being subject to enclosure opened the door to many abuses; and instances were enumerated of very improper behaviour on the part of some of the members in consequence. They were sixteen in number at St. Omer's in the year 1622. In 1629, they had planted themselves in Liege; but meeting no countenance there, they removed to Munich. Their institute however was condemned and abolished by Pope Urban VIII. January 13, 1630; so that they could continue afterwards only as a private congregation under simple vows. In this character however, they succeeded, and produced admirable fruits, having two filiations in England, one at Hammersmith, and the other at the Bar at York; which latter still continues usefully employed in the education of young ladies.

VII.

TERESIANS OR CARMELITES.

1.

TERESIANS AT ANTWERP.

This was the first convent of English Teresian nuns established on the continent. Lady Mary Lord, alias Roper, daughter of Lord Teynham undertook its foundation, with the assistance of one of the companions of St. Teresa, the blessed Ann of St. Bartholomew, in whose arms indeed that saint expired. It was founded under the patronage of St. Joseph and St. Ann, May 1, 1619, after many obstacles had been surmounted by the zeal and perseverance of the pious foundress. The first prioress was Ann Worsley, who presided over this community with admirable wisdom, sweetness, and charity for twenty-five years, having been re-elected to the office of prioress every three years, as the term of her superiority expired. Teresa Ward from Poland, and three Flemish sisters from Brussels and Louvain became with her the first members. Many ladies of family and fortune were inspired to renounce all, and become poor Carmelites in this convent. Some of them were after-

wards sent out to Nieuenberg, Bois-le-Duc, and Alost, where they continued to lead lives worthy of their holy vocation. The best known of these to English Catholics was Mrs. Margaret Wake, who died in the odour of sanctity, in the convent at Antwerp, on the 21st of June, 1678. In 1624, their number appears to have been about twenty.

These religious felt, in common with all their pious sisters in other communities, the dire effects of the French Revolution. They were obliged to abandon their beloved convent, on the 29th of June, 1794. They proceeded to Rotterdam, and arrived in London on the 12th of July. There they met with generous protectors and benefactors, whom divine Providence sent to their succour; many of whom they never knew before. By favour of a nobleman of distinguished piety and charity, they were settled at Llanherne, near St. Columb's, in Cornwall, where they have ever since remained.

2.

TERESIANS AT LIERRE.

After the mother-house of Carmelite nuns of the English nation had flourished for almost thirty years at

Antwerp, a colony went forth from it to form a second establishment at Lierre. This happened in the year 1648; and the new community consisted of ten of the religious sisters from Antwerp, with the venerable Mothers Margaret and Ursula, both of the Mostyn family. The establishment fully answered the ends of its institution. The community lived in the fervent practice of the duties of their austere rule; and were rewarded by that happiness, and those consolations of an interior life, which are indescribable. Thus they continued, till the approach of the French army obliged them to fly for security to their native country. They made what preparations they could, at a very short notice, quitted their convent on the 23rd of June, 1794, and arrived safe in London on the 7th of July following. From their first landing in England, they experienced the greatest humanity and generosity. Under the patronage of a worthy baronet they were settled first at Auckland, St. Helen's, near Durham. Thence they removed in 1804 to Cocken Hall, near Durham, where they remained till 1830, when they settled at Carmel House, Darlington.

3.

TERESIANS AT HOOGSTRAET.

This convent of English Teresian nuns owed its foundation to the Countess of Hoogstraet. She procured some Carmelite nuns from the mother-house at Antwerp, for this new establishment, which was founded on the 18th of August, 1678. Her eldest daughter, Mary Margaret, took the habit in this convent, and made her profession on the 16th of October, 1680. This lady was afterwards chosen superior, in which she continued many years, until her death on the 6th of February, 1713. Many of these holy religious died in high repute for their virtue and piety. The community continued their retired and happy life, undisturbed, till the anarchy and irreligion produced by the French Revolution. They were compelled to quit their convent, in the morning of the 7th of July, 1794, and arrived in London very early in the morning of the 13th, with their chaplain. They were received with the most tender affection by their relatives and friends, and with compassion and kindness by the people in general, who gathered around them in great numbers.

Their first residence in England was at Fryer's Place, near Acton, Middlesex; whence they removed in 1800 to Canford House, near Wimborn. In 1828, they settled at Torigny, near St. Lo, in Normandy.

CONCLUSION.

In the foregoing pages, some account has been given of every English religious establishment on the continent, from the period of the suppression of religious houses in England, in the sixteenth century. If some convents now in England are not here noticed, it is either on account of their not having been established originally for English subjects, or having been first founded in England subsequently to the French Revolution. The object of the foregoing pages has been to preserve in a collected form some records of those venerable establishments, precious monuments of the piety of our ancestors; and of that enduring faith, which when persecuted in its native country, quickly took root in foreign soil, and there flourished, till by the merciful decree of Heaven it was happily enabled to live again in its own land. "When the Lord brought

“ back the captivity of Sion, we became like men com-
“ fortified. The Lord hath done great things for us :
“ we are become joyful. Going they went and wept,
“ casting their seeds. But coming they shall come
“ with joyfulness, carrying their sheaves.” Ps. cxxv.

THE END.

Bacon and Kinnebrook, Mercury Office, Norwich.

"back the captivity of Zion, we became like men con-
"fused. The Lord hath done great things for us:
"we are become joyful. Owing they went and wept,
"crying their words. But coming they shall come
"with joyfulness, carrying the in sheaves." Is. xlv.

The Lord hath done great things for us:
we are become joyful. Owing they went and wept,
crying their words. But coming they shall come
with joyfulness, carrying the in sheaves. Is. xlv.

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